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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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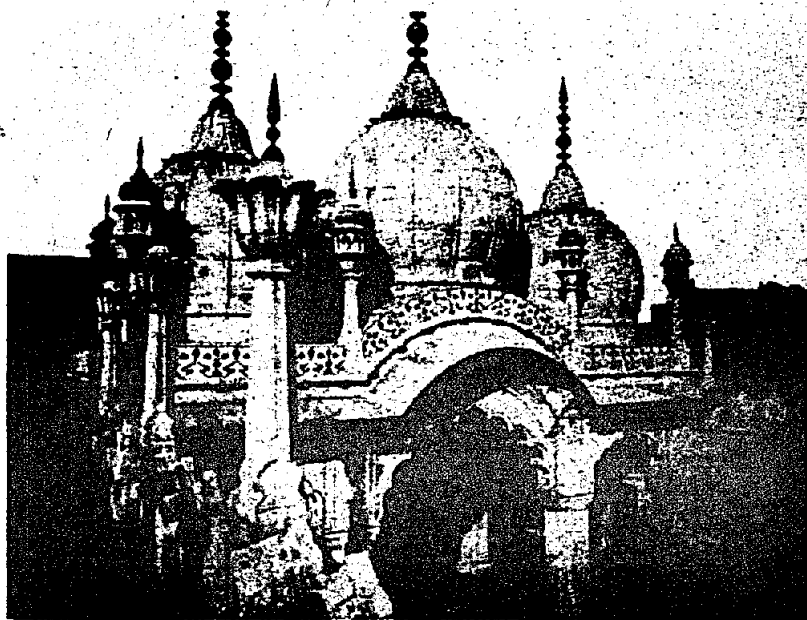
First Quarter

No. 1

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The Pearl Mosque In The Royal Palace In Delhi, (India)



The Pearl Mosque in the Royal Palace, built by the Emperor Shah Jehan, between 1638 and 1648, an exceedingly charming and exquisite piece of architecture.

"As in the architectural monuments of every people can be read the chronicles of their religion, its government, and its manners, so the existing buildings of the Moslems constitute an invaluable record of the canons of their faith, the customs of their social and intellectual life, the growth and consolidation of their wonderful empire." (Scott)

"Moslem architecture is mostly the result of inspiration from religious ideals, Islam is stern and simple. So is the true Islamic life. There are many extant buildings testifying to this marvelous strength and force." (Professor Kheiri)

"No people ever attained to greater distinction in the graceful outlines, the exquisite beauty, the elaborated decoration of their edifices."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الدِّينُ عِنْدَ اللَّهِ الْاِسْلَامُ

A Small Chapter from the Holy Quran

The Chapter AN-NASR

Transliteration

Bismillaa-hir-Rahmaanir-Raheem

Wa idhaa Jaa-a nasrullahi wal-fathu

Wa ra-aita-nnaasa yadkhuloona fee deeni-llahi afwaajaa

Fa-sabbih bi-hamdi Rabbika wastaghfirhu; Innahu kaana
Tawwabaa. (CIX)

Translation

When the help of Allah and victory cometh,

And thou seest men entering the religion of Allah by troops

Then hymn the praise of thy Lord, and beseech forgiveness
and mercy of Him. Verily, He is the Merciful.
(CIX).

The Sayings of the Master Prophet Muhammad

Anas reports that a man came to the Holy Prophet and said "O Prophet of Allah give me some provision for my journey." The Holy Prophet replied: "May God grant you righteousness as provision for your journey." The man said "Some more." The Holy Prophet answered: "May God forgive your sins and protect you." The man asked for still more and the Holy Prophet said: "May God make it easy for you to do good, wherever you happen to be." (Tirmidhi).

Abu Hurairah reports that the Holy Prophet said: "Whosoever obeys me, obeys God and whosoever disobeys me, disobeys God. Whosoever obeys the leader whom I have appointed obeys me, and whosoever disobeys the leader whom I have appointed disobeys me." (Bukhari).

Abu Saeed Abdur Rahman Ibn Samrah relates that the Holy Prophet said "O Abdur Rahman, never seek for leadership, if it is given to you without any desire on your part for it, you will be helped. But if you attain it by seeking for it, you will be responsible for it." (Bukhari).

Ibn Abbas relates that the Holy Prophet said: "The man who has nothing of the Holy Quran within him is like a deserted house." (Tirmidhi).

Ayesha reports: "During his last illness, the Holy Prophet while reclining against me, prayed thus: 'O Lord, forgive my sins, have mercy upon me and join me with Blessed Companionship on high'" (Bukhari).

Abu Hurairah reports that the Holy Prophet said: "Hell lies hidden in the carnal passions and paradise in adversities." (Bukhari).

Thauban relates, after finishing his five daily devotions, the Holy Prophet was accustomed to ask forgiveness of God three times and then pray: "O Lord, Thou art Peace, from Thee is peace, and blessed art Thou, O Possessor of glory and honor." (Bukhari).

Muadh relates that the Holy Prophet held me by my hand and said: "O Muadh, I enjoin thee because I love thee, never to quit, at the end of five daily devotions, praying thus: 'O Lord, help me to remember Thee and to thank Thee and to worship Thee in the best possible manner'."

Abdullah Ibn Mas'ud reports that he asked the Holy Prophet as to which of the good works was most pleasing to God. The Holy Prophet replied: "To observe prayers in time." "Which is the next?" I asked again, "To be good and kind to the parents" answered the Holy Prophet. "What is the next?" I asked a third time, "To strive in the path of God i.e. to propagate the faith of God," was the reply. (Bukhari).

Anas reports that the Holy Prophet said: "Whosoever desires for prosperity and a long life must be kind and good to his kinsfolk." (Muslim).

Abu Hurairah reports that the Holy Prophet said: "When a man visits the sick or his brother for the sake of God, a crier calls him and says, 'Blessed art thou and blessed be thy journey; thou hast prepared paradise for thyself'" (Tirmidhi).

Excerpt From the Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

(1836-1908)

PERFECT RELIGION: ITS CHARACTERISTICS

It should be borne in mind that the reality which we call *Mazhab* (religion) in respect of one aspect, is as well called *Shariat* from another angle of view. A third name often used for it is *Siraat*, and it is also called *Deen*. Fifthly, it is called *Millat*, while *Mashrab* is another name for the same thing. And seventhly it is called *Nahla*. All these names keep in view and emphasise various essential aspects of the same reality.

Hence it follows that a religion can be said to be perfect only if it is perfect when looked at from all these seven points of view. As these seven terms completely describe what is known as Religion, and as they are in vogue from the earliest days of the world, the conclusion is irresistible that the excellences of a perfect religion rest on the investigation into the meanings of these seven terms. And those seven excellences in view of these seven terms are as follows: —

1. The first excellence consists in what follows from the significance of the term *Mazhab*, which means 'method of walking.' Thus, the essential trait of a Perfect Religion which lies inherent in the meaning of this expression is that in regard to all human activities and morals it should take its stand on a rational basis; it must avoid all extremes and never over-step the bounds of the 'golden mean.' Just as the physical health of man depends on the balance of physical elements in his body, in the same way the spiritual health of man rests on the regulated and balanced spiritual condition of his being.

Hence, the teachings calculated to place man on the platform of the balanced and regularised condition of his moral qualities and ac-

tions, shall certainly be the means of giving him the spiritual health which is craved for most of all.

2. The second excellence is based on the significance conveyed by the term *Shariat*, which lexicographically means 'a clear, bright, trustworthy way.' Hence, a perfect teaching should be such that it should contain no darkness, and its sanction should lie in the conviction it brings to the heart, not in force or compulsion; and matters pertaining to the faith and principles upheld by it should be discernible by the application of the right judgment and unbiassed reason, so that man whose infirmity needs no description, is not placed under the compulsion of a burden beyond his capacity to bear.

3. The third excellence consists in what follows from the significance of the term *Siraat*. In Arabic the word *Siraat* is used to signify a 'straight path.' In other words, it signifies that all the constituting elements of religion shall be based on firmness and harmony. Thus, a perfect teaching should bear the excellence that its principles do not collide with one another — rather, they should have the characteristic of systematic harmony obtained in the infinite number of points which go to make a 'straight line.'

4. The fourth excellence consists in the significance of the term *Deen*. In Arabic, the word *Deen* signifies 'obedience' and 'reward for obedience.' Hence, a perfect teaching should bear the excellence that it must not only bear the directions for complete obedience, but it should also put forward the promises of best rewards.

And it is to be borne in mind that though the word *Deen* is used to signify 'obedience' and 'rewards for good deeds,' yet secondarily it also means the bad results a man creates for himself by shunning the deeds of virtue.'

5. The fifth excellence consists in what follows from the significance of the term *Millat*. In Arabic the word *Millat* is used to signify 'quick crossing of a passage.' In the same way, a perfect teaching should embody a complete and an all-embracing guidance, the observance of which would hasten the onward march to the goal of life.

6. The sixth excellence follows from the significance of the term *Mashrab*. The word *Mashrab* is used in Arabic to signify place of drinking water. Hence, according to this significance, the perfect

teaching must bear the characteristic that every faculty latent in man finds through it the means for the satisfaction of its own thirst. For the human soul which yearns after real salvation and thirsts for true happiness, and cannot be satisfied with anything unreal, should rightly acquire true aversion for any zest in sin and must drink of the purity-giving exquisitely sweet elixir. And human reason which demands rational justification for all beliefs and commandments should find complete satisfaction in it. This is the pure drink in this earthly life alluding to which God says:

i.e., God gives to the true believers to drink the elixir which purifies them of all filths inside.

7. The seventh excellence is to be sought in the significance of the term *Nabla*. In Arabic, *Nabla* means 'subtle,' 'complex.' It also signifies the 'bee.' Hence, according to these meanings, the excellence of a perfect teaching lies in the fact that it must not fall short of the solution of any of the subtle and complex problems connected with the Unity of God, with true godliness, devotion to God, and with morals. Just as the bee gathers the essentials of a thousand flowers and turns them into honey, similarly a perfect teaching should incorporate in itself the essentials of all the blooms of the laws of nature.

The word *Nabla* also means gratuitous gift vouchsafed out of mere grace. According to this significance, the excellence of a perfect teaching lies in its serviceability to the primary gifts of life like eyes, ears, intellect, reason, spiritual vision (*Kashf*) and revelation (*Ilham*) and all the talents and potentialities inherent in man — all of them being meant for his growth and development. A perfect teaching cannot render any of them inactive, because a secondary gift is always vouchsafed as a matter of grace only, and can be called a gift only when the original favours are not negated, and they remain intact and in use and are not destroyed.

Translated by MUHAMMAD ALI ANWAR

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Muhammad, the Liberator of Women

By

Hazrat Mirza Bashirud-Din Mahmud Ahmad.
The Head of the Ahmadiyya Movement in Islam.

I

The various aspects of the life of the Holy Prophet (on whom be peace) are all so sublime, that in the matter of choice a writer on the subject soon finds himself baffled and selection becomes very nearly impossible. In consideration of present-day needs, however, I wish to take up that side of the Holy Prophet's life which concerns the way in which he purged the world of that form of utter slavery which had been for all time the curse of humanity, I mean, the slavery of women. Before the advent of the Holy Prophet (on whom be peace) women in all countries were in the position of slaves and chattels, and their slavery could not but have reacted adversely even on men; for sons of slaves can never assimilate the spirit of freedom.

There is no doubt that woman, either because of her beauty or because of her sterling character, has always been able, in individual cases, to dominate over men, but freedom thus obtained could not be termed true freedom, for the simple reason that it was not hers by way of right. It was only a matter of exception to the general rule, and freedom which is exceptional, can hardly lead to the culture of true aspirations.

The Holy Prophet (on whom be peace) had his advent about 1,350 years ago. Before his time, no religion or nation afforded to woman such freedom as she could use by way of right. Of course, in countries where no law obtained, she was free from all disabilities. Yet even this kind of freedom cannot be called true freedom. It is much rather described as license. True freedom is that which is reaped out of a state of civilization and conformity to law. The sort of freedom we get when we break the bounds of law is not freedom at all, because such freedom does not generate any strength of character.

II

At the time of the Holy Prophet (on whom be peace) and before,

woman was placed in a condition in which she was not the owner of her property; her husband was regarded as the owner of her property. She did not have a share in the property of her father. Nor could she inherit the property of her husband, though in some cases she had the right of managing it during the husband's lifetime. When married, she was either assigned to her husband for good as his property, and in no circumstances could she be separated from him; or in the alternative, it was given to the husband to divorce her, but not given to her to separate herself from the husband, however afflicted she might have been. Should the husband desert her, cease to discharge his obligations towards her, or run away from her, there was no law to protect her. It was obligatory on her to be resigned to her lot, and work for a living both for herself and her children. The husband was entitled, out of bad temper, to beat his wife; she was not to raise a voice against it. Should the husband die, the wife, in some countries, fell into the hands of her husband's relatives, who could then marry her to whomsoever they liked, either in charity or in return for some benefits received. In some places, on the other hand, she was merely the property of her husband. Some husbands would sell their wives or lose them in gambling and betting, and when they did so, they were all considered to be within their rights. Woman had no right over her children, whether in her position of dependence as wife, or in a position of independence of her husband. In domestic affairs she had no privilege. Even in religion she had no status. Of the abiding spiritual blessings, she was to have no share. In consequence, husbands used to squander the property of their wives and abandon them without providing for their subsistence. She could not, even out of her own property, give away, in charity, or to help her relatives, except with the consent of her husband, and a husband who looked with greed on the property of his wife could hardly give his consent in such a matter. Of the property of her parents, to whom children are bound by a most deep and affectionate tie, woman was deprived of all share. And yet, daughters have as much claim on their parents as have the sons. Parents who out of a sense of justice, would give away, during their lifetime, some of their property to their daughters, prepared only for strife in their families. It would not occur to the sons that after

the parents' death they (the sons) would inherit the whole of their property (and therefore should not grudge their sisters receiving occasional gifts from their parents); all they considered was that their sisters, for the time being, were having more than they. Of the property, similarly, of her husband — with whom a wife has the relation of complete union — woman was, again, deprived altogether. Distant relatives of the husband could each claim a share, but not the wife — one, indeed, who was the possessor of his confidence, a life-long partner of his, and whose labor and care must have so largely contributed to his income. On the other hand, when she managed all her husband's property, she did not have any genuine right over any portion of it. While she could spend out of the income of that property, she could not dispose of any part of it. In acts of charity, therefore, she was prevented from taking part in the manner she liked. However much, again, the husband oppressed her, she could not be separated from him. In communities in which separation was at all possible, it was on conditions under which self-respecting women preferred death to separation. For instance, a condition of separation was that proof should be furnished, establishing the misconduct of either party, as well as ill treatment on the part of the husband. What was still worse was that in cases in which it was impossible for a woman to live with her husband, instead of complete separation, she was only allowed to live apart, a state of living which itself is a form of torture, for in this way she was compelled to lead an empty, purposeless life. In some cases it happened that while the husband could divorce his wife whenever he liked, the wife in no case could demand a divorce. If the husband deserted her, or abandoned the country without providing for her, she was obliged to linger through life, without the right to devote herself usefully to her country or community. Married life, instead of being a life of happiness, became for her a life of misery. Her obligation it was, not only to undertake the duties of her husband and of herself, but also to wait for her husband. The duty of the husband, namely, to find a living for the household, became hers, as also her own duty, the care and upbringing of her children — mental discomfort on the one hand, and material responsibilities on the other. All this, in short, was tolerated in the case of this poor, unprotected

creature. Women were beaten and considered the property of their husbands. When the husband died, widows were forcefully married to the relatives of their husbands, or else sold for money. In fact, husbands, themselves sold away their wives. Indian/princes like the Pandwas lost their wife (there was one for many) in gambling, and against the law of the land, a noble princess like Drupadi could not raise the slightest voice. In the education of upbringing of their children, the mothers were not consulted and they had no rights over their children. If the father and mother separated, the children were handed over to the father. Woman had nothing to do with the household, during or after the lifetime of her husband. Whenever the husband liked, he could drive her out of the house, and she was condemned to wander about homeless.

III

By the advent of the Holy Prophet (on whom be the peace and blessings of God) all these iniquities were wiped away, as it were, with one stroke. He declared that God had particularly entrusted to him the task of safeguarding the rights of women. He proclaimed in the name of God that man and woman by virtue of their humanity, were the equal of each other, and when they lived together, just as man had certain rights over woman, so had woman certain rights over man. Woman could own property in the same way as man. A husband had no right to use the property of his wife, as long as the wife, of her own free will, did not let him have some of it. To seize her property by force, or in a manner which made it doubtful whether her natural shyness had not stood in the way of her refusal, was wrong. Whatever the husband of his own free will should give away to the wife, would be the property of the wife, and the husband would not be able to take it back from her. She was to inherit the property of her parents just as well as her brothers. Only, considering that all the family responsibilities fall on man, and woman's concern is her own self alone, her share was to be one-half of the share of man, that is, out of the property of their (deceased) parents. Similarly, a mother was to have a share in the property of her (deceased) son as well as the father. Only according to differing circumstances and the nature of her responsibilities in particular cases, she was to have a share at times equal

to, and at times less than, that of the father. On the death also of her husband she was to inherit, whether or not there were any children, because she was not to be condemned to a state of dependence on others. Her marriage (it was granted) is, without doubt, a holy alliance, which, after man and woman have cultivated mutual intimacy to the extreme, it is very detestable to break. However, it cannot be that, even after a frightful divergence of nature has been found between the parties, or, in spite of a religious, physical, economic, social or mental discrepancy between them, they should be compelled, in the interest of sheer alliance, to ruin their lives and kill the purpose of their existence. When differences of this kind appear, and man and woman agree that they cannot live together, they can (it was taught), by mutual consent, revoke the alliance. If, however, only the husband should take this view, but not the wife, and if they fail to adjust themselves to each other, their affairs should be considered by a committee of two members, one representing the husband and the other the wife. If the committee should decide that the parties should yet make an effort to live together, it would be worth while, on their part, to try to settle their differences in the way recommended by the committee. Then if the understanding along this line should prove impossible, the husband could divorce the wife, but in such a case he would have no right to the return of whatever he might have (before divorce) given away to her, including the full value of mahr (marriage settlement). If, on the other hand, the wife should seek separation, and not the husband, she should apply to the Kadhi (Judge), and if the Kadhi is satisfied that there is no unfair motive behind her application, he should order her separation. Only in such a case she will make over to the husband such of his property as had been entrusted to her, as also the value of mahr (marriage settlement.) Should the husband fail to fulfill his marital obligations, or cease to speak to her, or should ask her to sleep apart, he should not be able to go beyond a certain limit of time. If he persists for four months in this kind of treatment, he should be compelled either to reform himself or to divorce her. Should he stop the allowances due to the wife, or go away from her and no longer take care of her, their marriage should be regarded as null and void. (Three years have been assigned as the limit of the

period of abandonment by Moslem jurists). The wife would now be free to marry again. The husband was always to be responsible for the maintenance of his wife and children. He was to exercise only appropriate discipline, but should this discipline ever take the form of punishment, he should have proper witnesses and declare her guilt and base his judgment on evidence. Punishment should not leave any permanent ill-effects behind. A husband does not own his wife. He cannot sell her, nor reduce her to the office of a domestic drudge. His wife shares with him the amenities of the household, and his treatment of her, will have to correspond to the position to which he himself belongs. A treatment which is below that which should belong to the status of the husband would be wrong. On the death of her husband, his people were to have no right over her. She would be free, and a suitable opportunity occurring, she would have the right to marry again. Nobody can stop her from doing so. Nor can a widow be compelled to live in a particular place. Only for about four months and ten days, she would live in her husband's house, so that all those conditions which can have a bearing on her rights and on those of her husband's people, should have time to manifest themselves. For a year after the death of her husband, a widow, whatever else is due to her, is to have in addition, the use of her husband's house, so that she should be able, out of what has been left to her, to make arrangements for her residence. Should the husband find himself not on good terms with his wife, he himself is to keep out of the house, not ask his wife to go out of it, because the household is supposed to be the possession of the wife. In the upbringing of the children, woman has her part. She is to be consulted. In the matter of children, her interest is not to be ignored in any way. Wet-nursing, general caretaking, are to depend on her advice. If husband and wife, finding it impossible any more to live together, should want to separate from each other, the care of the small children should be entrusted to the mother. When they grow up, they should, for purposes of education, come back to the father. As long as the children live with their mother, their maintenance would be provided for by the father. The father would also pay for the time and labour, the mother would have to spend on account of the children. Woman, in short, was to

have an independent status. All the spiritual rewards were to be open to her. She was to command the highest excellences of life after death, and even in this life, she could take part in the different departments of civil administration. In this regard she was to have the same consideration paid to her claims as that accorded to man.

IV

This is the teaching which the Holy Prophet (on whom be the peace and blessings of God) promulgated at a time when the standards of the world were altogether opposed to it. Through these injunctions, he reclaimed woman from the slavery which had been her lot for thousands of years, to which she was forced in every land, and the yoke of which religion had put on her neck. One man, in one time, cut asunder all these chains of serfdom! Bringing freedom to mothers, he at the same time saved their children from slavish sentiments, and provided for the germination and nourishment of great ambition and high resolve!

However, the world did not value the teaching. What was indeed a boon, it branded as tyranny. Divorce and separation it regarded as strife, inheritance as ruining the family, independence of woman as means of the disruption of domestic life. For thirteen hundred years, it went on ridiculing, in its blindness, the things which this one man who could see, had communicated to mankind for their good. It went on condemning his teaching as against human nature. Then came the time that the exquisiteness of the word of God (transmitted through the Holy Prophet) should reveal itself. Those same peoples who looked upon themselves as the bearers of civilization, began to obey the civilizing injunctions of the Holy Prophet. Every one of these peoples, in turn, changed their laws in increasing conformity to the principles preached by the Holy Prophet (on whom be peace.)

The English Law which required misconduct, ill-treatment and beating on the part of either party as essential conditions of divorce, was changed in 1923. Misconduct by itself was accepted by the new law as a sufficient excuse for divorce.

New Zealand decided in 1912, that a wife who has been insane for seven years, should have her marriage dissolved. In 1925, it fur-

ther ruled that if either husband or wife should not discharge his or her marital obligations, they could be allowed a divorce or separation. If three years elapse without one caring for the other, divorce was in order. A good imitation of Moslem jurists is this, but made after 1,300 years of attacks on Islam.

In the Australian State of Queensland, insanity of five years' duration was regarded as a sufficient reason for divorce. In Tasmania, a law was passed in 1919 that misconduct, desertion for four years, drunkenness, indifference for three years, imprisonment, beating, insanity, shall, one and all, be sufficient conditions of divorce. In Victoria, law was passed in 1923 that should a husband fail to look after his wife for three years, be guilty of misconduct, refuse allowance, or ill-treat his wife, divorce would be possible. Further, it was granted that imprisonment, beating, misconduct on the part of the wife, insanity, unfair treatment and constant strife shall be sufficient excuses for divorce or separation.

In Western Australia, besides the laws, outlined above, the marriage of a pregnant woman has been declared to be void. (Islam, too, holds the same view.)

In the island of Cuba it was decided in 1918 that forcing into misconduct, beating, using foul language, undergoing conviction, drunkenness, gambling habit, failure to discharge obligations, refusing allowances, infectious disease, or mutual agreement, shall be accepted as sufficient conditions of divorce or separation.

Italy enacted in 1919 that woman shall have right over her property. She can spend out of it in charity or sell it as she likes. (Up to this time, in Europe, she was not recognised as the owner of her own property). In Mexico, too, the above conditions have been accepted as being sufficient for divorce. Besides, mutual agreement has also been accepted as sufficient. This law was passed in 1917. Portugal in 1915, Norway in 1909, Sweden in 1920, and Switzerland in 1912, passed laws by which divorce and separation were made permissible. In Sweden, a father is compelled by law to provide, at least up to eighteen years, for the maintenance of every child of his.

In the United States of America, although the law of the land continues to maintain the right of a father over his child, yet in prac-

tice the judges have begun to pay regard to the susceptibilities of mothers, and a father is now even compelled to pay for the children (living with their mother). There are, of course, many drawbacks in their law. Although, however, man's rights have been more strictly guarded, woman is being allowed to exercise right over her property. At the same time, in many States it has been passed that if the husband should become a permanent invalid, his wife will have to provide for him.

Women are now being granted the right to vote, and avenues are being opened by which they can come to have a voice in matters of national concern. Yet all these things are coming after full thirteen hundred years have passed since the Holy Prophet (on whom be peace) promulgated his teaching. There are many things which yet await coming. In many countries, women have still no share in the inheritance of either her parents or her husband. Similarly, in several other matters Islam continues to provide guidance to the world, though the world has not yet acknowledged such guidance. The time is not distant, however, when the world will accept the guidance coming from the Holy Prophet (on whom be peace, and blessings of God) in these matters as it has already done in others, and the fight which the Holy Prophet initiated on behalf of the freedom of women will bring forth its fruits to the full.

Note: This article is available in pamphlet form.

Population of England

A sad commentary on the spirit of the times is revealed in the declining birthrate during the past seventy years. "We have today," said the Home Secretary recently, "among the 41,000,000 people of England and Wales the same number of children that were in 1876, when the population was but 24,000,000. At the time of the Boer War, over forty years ago, there were 1,500,000 more children in England and Wales than there are today. On the basis of present trend, if uncorrected, our population would be halved by the end of this century." The present trend will surely remain uncorrected until religion is brought back into the lives of the people. Said the Queen of England in her broadcast to the nation: "It does seem to me, that if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes the very place where it should start."—THE RECORD.

Ten Rules of Conduct

By

Imam Abu Hamid Muhammad Al-Ghazali.

(1059 — 1111 A.D.)

The road to hell may be paved with good intentions, but the path to heaven may not be built without them. Al-Ghazzali, insists on intention as the first rule of conduct. As usual he quotes the tradition in support of his position: "Verily, to every man is the intention he hath resolved." This intention should be good and lasting without change. Good in so far as it concludes what it set out to do and leaves the rest to God; lasting in so far as it continues to be good, and is not dissuaded from its goal by anything worldly, but persists in its resolve.

Unity of purpose is the second rule. Serving God alone is the way he states it. The sign of this service is to be satisfied with nothing but the truth, and to deem all things besides unworthy. "Woe unto him who is subservient unto money." Therefore, let him who would serve the Lord avoid the things of this world, and rest his hopes and aspirations in God. Al-Ghazzali realizes the difficulty of this rule in a world where man is exposed to want and need, and his standards are ruled by false values He warns against doubt as the most vicious of all afflictions. It drove him to the verge of madness. Therefore, "cast away that which breedeth doubt within you, and take hold of that which maketh for strength." Furthermore, man should be physically in this world, but in reality in the hereafter. "Be in this world as a stranger, or a traveller, and regard yourself as dead (to the world)." The outward sign of this state is contentment: to be satisfied with mere shelter against the elements, and with enough to keep hunger from your door. "Sufficient unto a man is a mouthful wherewith he keepeth his body and soul together." Therefore, he that has a loaf of barley should not seek a loaf of wheat, and he that has a mess of porridge should not desire a pot of gold. The sign of the stranger is a light load as he sojourns in alien land, and his mark

* (From AL-GHAZALI'S RULES OF CONDUCT, BASED ON AL-QAWA'ID AL-ASHARAH by NABIH AMIN FARIS, with due credit to The Moslem World)

is his disinclination to weigh himself down with the goods of this world. The sign of the traveller is his prompt response, and his seal is his contentment with what comes his way. The sign that one is dead to the world is to prefer the affairs of the hereafter to the affairs of this world.

The third rule is to conform throughout to truth, and to make bold to differ with self by forsaking pleasure and enduring pain, by resisting desire and abjuring luxury and ease. As a result of such discipline, the disciple penetrates the veil, and enters upon that state where he could see the truth face to face. His sleep would then become wakefulness, his company solitude, his satiety hunger, his high rank abasement, his speech silence, and his plenty paucity.

The babel of religious sects and philosophical thought confused and appalled al-Ghazzali. To him "this diversity in beliefs and religions, and the variety of doctrines and sects which divide men," were "like a deep ocean strewn with shipwrecks, from which very few can be saved." Worse still, "each sect believed itself sole possessor of truth and salvation; each party, as the Koran puts it, 'rejoices in its own creed.'" He, therefore, urged orthodoxy upon the Moslems. This constitutes his fourth rule. It is to conform in life to the established practice, and to avoid all innovations, lest one be a faddist, vain in his own ways. For he who is a law unto himself shall not prosper.

In the fifth rule al-Ghazzali recognizes the evils of procrastination and warns against them, urging steadfast zeal and determination. In the sixth he reminds his fellowmen of their duty to acknowledge their inability ('ajz) to accomplish anything without the help of God, but warns them not to use this as pretext for laziness in good works and neglect of independent action. Side by side with this sense of dependence they should cultivate humility and lowliness, and show respect and regard to their fellowmen.

In the seventh rule al-Ghazzali preaches a doctrine of salvation by faith. He calls it the rule of true fear and hope. One should not feel secure in the superiority of well-doing, but should rest his hope in God.

In the eighth rule al-Ghazzali recommends a life of devotion and

Prayer. He is sure that to neglect devotional exercises is to shut oneself from the only source of spiritual power. The eighth rule leads to the ninth, that of continual observation and watchfulness (muraqabah). This is the first of the mystical states (sing. hal). He who persists in watching and observing his own heart for God, and banishes therefrom everything but God, will find God and His grace, and certainty besides. He will move from groping to tranquility, and from tranquility to reality, through the will and power of God. His mediation will, then, increase, until he attains true faith. Thence he will be absorbed in God, wherein is the substance of faith. He will then say, "I have seen nought without seeing God there, exalted above all in His subsistence, existing through His will and power, according to the contemplation and presence of the heart." The outward sign of this rule is to be courteous to other people, and discriminating in the choice of friends and companions. The Prophet said, "My Lord hath taught me, and hath taught me well."

The tenth rule is consecration to a knowledge wherein one would see God. It should be pursued with diligence, both outwardly and inwardly. Its outward sign is perseverance in good works, since he who thinks that he can do without good works is a moral bankrupt. God, besides Whom there is none worthy of worship, said, "Say, (O Muhammad to mankind), 'If ye love God, then follow me, God will love you.'"

MUSSOLINI ON TRIAL

Delicate problems of law and policy confront the United Nations commission, which has been meeting this week in London to plan the trials of war criminals.

Suppose, for instance, that Benito Mussolini hadn't been rescued by Hitler. Suppose we had him in jail right now. On what charge should we try him?

Before framing an indictment, we can be sure of one thing. If Duce's lawyer would move to quash it on the ground that the head of a state is immune from prosecution under international law.

For some reason it has been decided that a ruler, unlike other people, cannot be held responsible for his crimes in a criminal proceeding. It seems to be a kind of courtesy between sovereigns.

(Continued on inside back cover)

Triumph of Islamic Ethics

The teachings of Islam which is the natural religion of God constitute complete guidance for mankind. The keynote of the principles of Islam as set forth in the words of the Holy Quran and illustrated by the Prophet Muhammad's example is their universality and practicalness. Islam provides definite rules of conduct and directions for life and in Islam do we have the perfect law, which prescribes its own application on all situations. There is no vague generalization, vain idealism and inconsistency in the Islamic ethic. It has never been and never will be found impractical and inoperative when put to the hardest test. It stands on rational grounds and in the solution of human problems, it takes into consideration all the circumstances involved therein without over-punctuating one quality and neglecting others. The Promised Messiah Hazrat Ahmad observes:

"The recompense of evil is only evil proportionate thereto, but if a person forgives and this forgiveness is exercised on the right occasion so that matters amend thereby, he shall find his reward for it from God" (XLII:38). This verse furnishes the guiding rule as to the occasions of forgiveness. The Holy Quran does not teach unconditional forgiveness and non-resistance of evil on every occasion, nor does it incalculate that punishment is not to be given to the offender under any circumstances. The principle which it lays down commends itself to every reasonable person. It requires the injured person to exercise his judgment, and see whether the occasion calls for punishment or forgiveness. The course which is calculated to amend the matter should then be adopted. The offender would, under certain circumstances, benefit by forgiveness and mend his ways for the future. But on other occasions forgiveness may produce the contrary effect and embolden the culprit to do worse deeds. The Word of God does not, therefore, enjoin or even permit that we should go on forgiving faults blindly. It requires us to consider and weigh the matter first and see what course is likely to lead to real good. As there are persons of a vindictive nature who carry the spirit of revenge to an excess and do not forget an injury for generations, there are others who are ready to yield and too prone to forgive on every occasion. Excess in mildness, like excess in vengeance, leads to dangerous consequences. . . . The Holy Quran places the limit of propriety even upon forgiveness and does not recognize every display of this quality as a moral quality unless it is shown upon the right occasion. The mere giving up of a claim to requital from an offender, whatever the circumstances and however serious the nature of the offense, is far from being a great moral quality to which man should aspire. Nay, the forget-

fulness of injuries is a natural quality which we witness even in the child which is not yet able to think and to reason. The mere presence of this quality in a person, therefore, does not entitle him to any credit unless he shows us by its use on the right occasion that he possesses it as a moral quality. The distinction between natural and moral qualities should be clearly borne in mind. The inborn or natural qualities of man are transformed into moral qualities when a person does an act or refrains from it upon the right occasion and after a due consideration of the good or evil that is likely to result from it. Many of the lower animals are quite harmless and do not resist when evil is done to them. A cow may be said to be innocent and a lamb meek, but to neither do we attribute the high moral qualities which man aspires after, for they are not gifted with reason and do not know right from wrong. It is the occasion only upon which anything is done that justifies or condemns a deed and the wise and perfect word of the Omniscient God, has, therefore, imposed this condition upon every moral quality." (1)

Let us study Islam and evaluate its ethic in the light of the contemporary scene. War is a reality which grimly looks at us all and puts our minds in a whirl and pulses a-throbbing. What is Islam's attitude toward war?

In the light of the Islamic ethic discussed above, war will be regarded as an evil under certain circumstances and a virtue in others; offensive or aggressive war will be condemned as a monstrous evil whereas purely defensive war will be considered a moral duty. The failure to acknowledge the fact that situations do arise in which there is no other alternative to war, no third line of action, leads to disastrous consequences as one writer while discussing this principle in order to show the cost of non-resistance to Axis powers by the United Nations, points out:

"One is that to surrender to this kind of tyranny, unless it is inescapable, and to collaborate with it, in any case, is inherently degrading. The second is that so long as there is resistance, there is hope, by which men may live. The third is that after one has estimated the cost of war and compared it with the cost of surrender and of an indefinite period of slavery, it remains probable that in the end there will have to be civil wars for freedom and so we will not escape war in the long run by a policy of surrender. The fault is that if we are thinking of hatred as the greatest evil that war brings, hatred may well be at its worst when humiliated and terrorized nations can no longer fight." (2)

(1) Teaching of Islam by Ahmad, PP. 54-56.

(2) Christianity and the Contemporary Scene, John C. Bennett, Page 123.

Still another writer says:

"They try to convince themselves that the thing for their country now to do is to lay down its arms, refuse to fight Japan and the other Axis powers, and let them have their way in the Far East, in Europe and in this hemisphere. But that is spitting in the wind of ineluctable necessity. It asks human nature to perform an act of which human nature is incapable — even the human nature of those saints who advocate it. Such a demand is therefore without any moral foundation; for any moral principle in order to be valid must take account of the nature and the strength of the human instrument which must act upon it." (3)

To revert to the subject proper, Islamic ethic recognizes the right and duty of a nation to defend itself against aggression, *when aggression is a proven fact*. The Holy Quran Proclaims:

"Permission to fight is granted to those against whom war has been waged because they have been oppressed." (4)

"Fight in the path of God against those who fight against you, but be not the aggressors." (5)

This sound ethical principle as embodied in the above verses of the Quran was illustrated by the example of Muhammad and his early followers. They had endured atrocious cruelties for a long period without putting up any defense as history tells us:

"Their inhuman persecutions were carried on un-intermittingly for a period of no less than thirteen years. Many new converts were tortured to death. Many righteous persons, the flowers of humanity were ruthlessly butchered and cut into pieces by those savage tyrants. Fatherless children and helpless women were murdered in cold blood in streets. Still the Muslims were commanded to suffer patiently and forbear retaliation. Calmly they faced these hardships and admirably obeyed the Commandments of their Lord. Streets flowed with their blood but they uttered not a cry. They were slaughtered like sheep but they heaved not a sigh. Not only were the Companions subjected to these shocking persecutions but the Holy Prophet himself was often seriously wounded with stones, but constant as the Northern Star and steady as time he bore all with an open heart and true love. On the other hand, the patience and forbearance shown by the Muslims made their cruel persecutors the more arrogant and gave them hope of soon striking the death knell of Islam." (6)

(3) The Christian and the War, Charles Clayton Morrison.

(4) The Holy Quran: (VIII-26).

(5) AL-Quran: (11-19).

(6) (Zadul Maad vol. I, P. 298) (Muslim, Tabri, Ibn Hisham) (Review of Religions, 1911, P. 450).

Then in order to save their lives they had been compelled to flee their own hearths and homes and take refuge in a strange city where their enemies followed them with the purpose of exterminating them from the face of the earth as E. Dermenghem writes:

"The Mussulmans had suffered all manner of persecution without putting up any defense. During that period the Koran commanded them to endure with patience. Now they were exiled from their native land, a price had been set upon their leader, a new state had been formed by them. Since the Hegira a virtual state of war existed between the town of the idolators and the Prophet's city. It was now a question of life and death for Islam and war was the only way of settling it." (7)

The above discourse sheds strong illumination on Muhammad and his early followers' participation in war to which they were dragged against their will and abundantly illustrates the soundness of Islamic ethic. Islam does not promulgate principles which cannot be practiced upon at the time of need and to which a moratorium has to be declared. On the contrary, whenever men and nations come to grips with practical problems, they have to follow in the footsteps of Muhammad and act in accordance with the teachings of the Quran. The Promised Messiah Hazrat Ahmad says:

"The only religion which can now redeem mankind and lead them to salvation is Islam, and the last divine word by which man can find God is contained in the Holy Quran, and the last Divine Lawgiver is Muhammad (Peace and blessings of God be upon him) Ye men, whatever your religion, the gates of God's mercy are open unto you, believe in the one God and obey Muhammad (on him be peace and blessings of God), and heaven shall shower its blessings upon you and the earth shall bring forth its abundance." (8)



How can a man's prayers be answered who does not believe that God is all-powerful and how can he be inspired to pray at the time of his great difficulties the solution of which, he thinks, is against the law of nature? But thou, blessed man, be not so wanting in faith. Thy God is the One Who has suspended countless stars without pillars, and Who has created the heavens and the earth out of nothing. Dost thou distrust that thy God will fail to accomplish thy object? — The Promised Messiah.

(7) (E. Dermenghem, P. 172.)

(8) A Present to the Prince of Wales by Hazrat M. B. Mahmud Ahmad. PP 12 & 13.

The Bengal Famine

The recent famine in Bengal affords an unhappy illustration of what may happen when a Government neglects some simple economic facts. The mistakes, which were mainly responsible for the disaster, are discernible from the narrative of events given by Sir Azizul Huque, the Food Member, in his speech to the Central Assembly in Delhi on August 9th (printed as part of the White Paper). But they appear in this country — though not, of course, in India — to have escaped notice.

These mistakes dogged the footsteps of the Government of India right from the autumn of 1941, when the price of wheat first began to rise steeply. This rise was not primarily due to inflation, as at that time the general price level was still only rising slowly. The price of wheat was shooting up out of relation to other prices. As early as October the Government of India began to consider fixing the price. But when in December they did fix it, to everyone's astonishment it turned out that they had absolutely no plans ready for obtaining control of the supplies; in fact it was not till several weeks after the price had been fixed that they selected and appointed a Wheat Controller. Apparently they were under the impression that they had only to pass an order fixing the price and that everything else would take care of itself. Naturally enough all visible stocks began disappearing into the black market. Some district officers, acting on their own initiative, quickly commandeered stocks of wheat and thus ensured that until the next spring harvest supplies would be available for the poorer classes of the urban population at the fixed price. But no proper organised attempt was made to do this in the country as a whole. Indeed, as will be shown later, right up to the time of the recent disaster the Government of India at best made only a half-hearted effort to secure control of supplies, and for most of the time no effort at all.

Failure to recognise that control of price required control of supplies was the first obvious mistake of the Government of India. Their second main error was no less remarkable. The original steep rise in the price of wheat in the autumn of 1941 was attributed by the Government of India to "speculative activities." But the speculators were not speculating without any basis of sense or reason. They had good reason for anticipating an excess of demand over supply. Yet right on into the middle of January the Wheat Controller went on insisting that stocks were ample. By February this had become plainly untrue. Hoarding was then blamed. But the hoards could not be found, and did not in fact exist to any great extent. During February and March considerable shortage was felt in many parts of the country, and when the new harvest began to arrive in April there was no carry over.

It was pointed out to the Government of India that, in calculating the

demand, they ought to add anything from 10 per cent to 20 per cent to the normal figures of consumption. Owing to the stimulus given to industry by the war there was less unemployment; everywhere labourers were getting better and more regular wages. As they are normally undernourished, with more money in their pockets they were bound to consume more. Similarly the peasants were finding that with the rising prices they could meet their land revenue and other fixed charges by disposing of less of their produce. They would therefore tend to keep more and to eat more. During the recent discussions these factors have been referred to as though they were new discoveries. Certainly they had not previously been mentioned by Government spokesmen. They were in fact operative and obvious away back in the early months of 1942.

But the Government of India took no account of them. Throughout 1942 they continued to proclaim that there was no real shortage. "No real shortage but only difficulties of distribution" became the slogan, and it went on being repeated by Mr. Amery well into 1943. Yet by the summer of 1942 it had already become more than ever obvious that the shortage was real. The occupation of Burma by the Japanese meant the loss of the Burma rice, and the growing intensity of the submarine campaign did not suggest that this could be made good by supplies from elsewhere. It was a commonplace of textbooks — though apparently overlooked by the Government of India — that without Burma India was not self-supporting in food grains. This was confirmed by the most recent figures. For the four years 1937-38 to 1940-41 the average net imports of the principal food grains was not less than 1,220,000 tons. In 1941-42 net imports fell to 431,000 tons — this fall, be it noted, coinciding with the first sharp rise in the price of wheat. In 1942-43, with the loss of Burma, net imports had become a minus quantity. Hence, even without making any allowance for increased consumption there was an imminent prospect of a definite shortage.

In these circumstances it was more than ever necessary for Government to secure a tight control of available supplies. Only so could they hope to prevent soaring prices and ensure equitable distribution.

They did nothing of the kind; on the contrary they discouraged efforts in this direction. Several Provincial Governments, and even some district officers, foreseeing the shortage, purchased considerable stocks of food grains. The Government of India objected to this on the ground that it would create an "artificial shortage." But when a real shortage was to be anticipated its effects could only be mitigated by public authorities holding as large stocks as possible. Furthermore, the mere fact that the Government of India were continuing to control the price of wheat required that control should be obtained over supplies to the maximum extent. But the Government of India persisted in their policy of doing nothing except fix the maximum price of wheat. Even a proper Food Department was not created.

As was to be expected, quite soon after the spring harvest of 1942 wheat became unobtainable at the fixed price. It was notorious that Gov-

ernment's own agents, buying for the army, were paying more than the maximum of Rs.5 per maund. By December, 1942, the Government of India, finding themselves in a hopeless tangle, decontrolled the price, which immediately shot up to Rs. 12. They also at long last set up a Food Department.

It was during this year of aimless drifting that the foundations of the subsequent disaster were well and truly laid. Precious months, which might have been used to build up a proper organisation for large-scale procurement of supplies, were wasted. The preparation of ration schemes was neglected, although with the imminent prospect of supply being unequal to demand, rationing was bound to be necessary. Again it was left to the initiative of individual provinces and individual district officers to make a beginning with such schemes.

The new Food Department set to work to make plans for the spring harvest of 1943. It was at last recognised that there must be some Government agency for procuring stocks. In exact contrast with the previous year, Provincial Governments were now urged to bring the maximum stocks of food grains under Government control. This was a step in the right direction. But even now the Government of India only took half-measures. The general scheme was that the Governments of the surplus Provinces should "procure" their surpluses and make them available for the deficit Provinces. Movement of food grains from one Province to another was only to take place under Government orders. This was sound so far as it went. But the growers, especially after their experience of the previous year when wheat rose from Rs. 5 at the beginning to Rs. 12 at the end, were likely to be sticky about parting with their produce. It was not, therefore, safe for Government just to employ ordinary trading methods, and enter the market as one buyer among many. It might not be possible by these means to acquire substantial stocks. Moreover, competitive buying would increase the tendency of prices to rise. Elimination of competition, and compulsory acquisition by Government at a fixed price were required. But the Government of India would not hear of this. They allowed competitive buying, they refused to fix prices and they set their face against compulsory purchase. They said that they relied on ordinary trading methods both for procuring stocks and for keeping down prices. How, in face of a demand in excess of supply, they expected by "ordinary trading methods" to keep down prices was never revealed and has remained a mystery.

The inevitable occurred. Prices being uncontrolled, wheat rose in deficit areas to over Rs. 30. During April, May and June the Government of India, instead of receiving 1,450,000 tons from surplus Provinces, for distribution to deficit Provinces, received only 570,000 tons. By May the situation in the deficit Province of Bengal, had become extremely critical; and the Government of India, owing to their continuously faulty policy, were in possession of insufficient stocks to afford relief. They now plunged about in desperation. In May they abandoned in the eastern zone their procurement plan and permitted complete Free Trade. In July they aban-

doned Free Trade and reverted to the procurement plan. But no chopping and changing could not save the situation. The fruits of nearly two years mismanagement had to be reaped.

The primary responsibility for the disaster rests on the Government of India. A not very dignified attempt has been made to shift it on to the Provincial Governments. It is true that in December, 1942, the Bengal Government were more optimistic about their position than subsequent events showed to be justified. But the Government of India apparently accepted their estimates. In any case, owing to their previous mistakes, the Government of India could not have prevented disaster. For, having spent 1942 refusing to make Government purchases, in December they were in possession of no stocks, and, the new procurement plan propounded by the Food Department early in 1943 was a half-measure, which could not ensure adequate stocks at reasonable prices.

Several people have sought to excuse the Government of India on the ground that they had to deal with a number of autonomous Provincial Governments to whom it was not proper in these matters to issue definite orders. This defence must necessarily appear to Indian critics somewhat disingenuous; for in only four out of eleven Provinces was Provincial autonomy still functioning; and in two out of these four Indian Provinces, Governments which had not been defeated in the legislature had recently been got rid of by the Governors. Moreover, constitutionally the Government of India had full power in such an emergency to issue orders to Provincial Governments. This had been provided by an amendment of the Government of India Act 1935, passed through Parliament on the outbreak of war. And, of course, when India's available supplies of food grains were insufficient to meet the demand, it was just plain common sense that only the Central Government could tackle the problem and that they should employ all the powers at their disposal. It was not powers but understanding that the Government of India lacked.

The question remains, what were the Secretary of State and the India Office doing during the two years while the Government of India were so manifestly heading for disaster? This question was asked in the House of Commons by Sir George Schuster and received no reply. One can only conclude that they were doing nothing.

It is a melancholy record. There are, however, now two consoling features. The Food Grains Policy Committee have in their report of September, 1943, at last laid down sound principles. Failure to secure adequate control over supplies is recognised as one of the principal errors of the past; and proper measures are being taken to remedy it.

The other consoling feature is the promptness with which Lord Wavell has acted. He appears already to have infused a new vigour and spirit into the administration. And the sentiments expressed by him on his first visit to Calcutta were wholly admirable. "I have not come to criticise or to affix responsibility but only to alleviate immediate distress."

Bookshelf

The Study of Paul by a Modern Jew

FROM JESUS TO PAUL. By Joseph Klausner, Ph. D. Translated from the Hebrew by William Stinespring. The MacMillan Company, New York. PP 624. \$3.50.

This volume is a sequel to JESUS OF NAZARETH (1925) by the same author, in which he sets forth the thesis, "I came to the conclusion, that Jesus considered himself to be the Messiah and that by means of the repentance and the morality which he preached in Jewish cities, he expected to bring redemption to Israel; but it is clear to us now, that Jesus never intended to found a new religion among the Gentiles." (IX) In the present volume, Dr. Klausner explains how Christianity actually became a religion distinctly separate from Judaism. This book covers the period from the death of Jesus to the end of Paul's career.

Dr. Klausner brings to his work a wealth of erudition and scholarship. Every page shows that the book is the result of years of meditation and research. Those who are interested in the study of Paul and in the beginning of Christianity will find it a rich source of materials.

The author's thesis is: Though Jesus had no intention of founding a new religion, yet there were "certain elements in the Judaism of Jesus which made it non-Judaism." Still, there were other reasons, namely, the dispersion of the Jews outside of Palestine, the spiritual conditions among the Gentiles of that period, and finally the contemporary Hellenistic Jewish culture of non-Palestinian Jews. This last factor was, according to Dr. Klausner, primarily responsible for transforming the little Jewish sect into a non-Jewish religion. These earliest proselyties were Hellenized Jews who had come to Jerusalem for the Pentecost. "These Jews it was who provided for the basis for Christianity as a religion. If it had not been for them, Christianity would have remained a Jewish sect like the Essenes." (P 275). "The real founder of Christianity as a new religion was Saul (Paul) of Tarsus" (P 303). "From the small elements of non-Judaism of Jesus," Paul developed "a whole new doctrine which was not Judaism, which was in fact anti-Judaism, the complete antithesis of Judaism." (443)

The readers of the Moslem Sunrise will be interested to learn that according to this eminent Hebrew scholar Jesus actually died on the cross and was placed in a burial vault owned by Joseph of Arimathaea; who later took the dead body away from the tomb and buried it in an unknown grave (Klausner: Jesus of Nazareth, Page 357) Mary Magdalene, the hysterical woman, was the author of the resurrection story. (P 255) Furthermore, in no uncertain terms, Dr. Klausner states that according to the Jewish scriptures, one who is hanged is the accursed of God. (Duet 21:23)

Yet, he believes that Jesus is "for the Jewish nation a great teacher of morality" and a redeemer of Israel.

This is an example of flagrant contradiction. If Jesus actually died on the cross, then he was the accursed of God, and how could the accursed of God be "a great teacher of morality" and redeemer of Israel? Moreover, "Jesus considered himself to be the expected Messiah", but Dr. Klausner refuses to believe him either as a Messiah or even as a prophet. That is tantamount to say that Jesus was self-deceived if not an imposter.

With regard to Jesus, both the Jews as well as the Christians, are guilty of grave errors. The former make him the accursed of God by believing that he died on the cross whereas the latter by no means do him any honor by making him God or the son of God. In striking contrast the Moslem belief that Jesus was the man, the prophet and the Messiah sent unto the children of Israel is the truth, which will commend itself to every reasonable person who does not follow religion blindly.

We are in complete agreement with Dr. Klausner's main thesis, namely, Paul was the founder of Christianity about which Jesus knew nothing. But, we find ourselves utterly at variance with some of the author's most important conclusions, one of which we shall examine briefly:

Dr. Klausner believes that Jesus died on the cross and later the dead body was taken away from the tomb by one of his disciples who buried it in an unknown grave (Klausner: Jesus of Nazareth, P 357). There is conclusive proof of the fact that Jesus did not die on the cross. When taken down from the cross he was still alive in a state of unconsciousness. A spear was pierced into his side and blood flowed from his wound which proves that the body was not dead. (John 19:34) Dr. Klausner knows full well that death on the cross was a protracted process and Jesus hung on the cross for too short a time to make his death possible, consequently doubts arose as to the reality of his death. Pilate was astonished that Jesus was so soon dead. Again, Jesus made the prophecy that the sign of the Prophet Jonas would be shown. (Matt. 12:39-40) According to that prophecy Jesus must enter the tomb alive and come out of it alive. Likewise the moving prayers of Jesus to be saved from the accursed death could not go unanswered because he was not the accursed of God. All this proves conclusively he was alive when taken down from the cross and in the tomb. Again, we fully agree with Dr. Klausner that the story of the physical ascension of Jesus to heaven owes its origin to Mary Magdalene. At the same time, the physical appearance of Jesus before his disciples *not in vision* but *actually in "flesh and blood"* and *His eating with them*, prove that he came out of the sepulchre alive in the fulfilment of the prophecy. (Luke 24:39-43)

The next question is: What happened to Jesus and where did he go?

History proves that the lost tribes of Israel lived in Cashmere, India, and in the surrounding states; the recent discovery of the tomb of Jesus with the inscription, Yūs Asaf, Jesus the gatherer, (of the lost sheep of Israel) situated at Khan Yar Street, Srinagar, Cashmere, India, solves what has been

the enigma of the centuries. Jesus came out of the tomb alive and after making physical appearance before his disciples in disguise lest he should be arrested again, he went to Cashmere, India, where he lived to a ripe old age, and died after finishing his work.*

Dr. Klausner draws a parallel between Paul and Muhammad (PP 326-330) in an effort to show that they both were victims of epilepsy, hence their visions and revelations. It must be recalled that all the Jewish Prophets, including Abraham, Moses, Isaiah, Ezekiel and Daniel, the most outstanding spokesman of Yahweh, all saw visions and heard voices. Moses and the burning bush and Isaiah's ascension to heaven are examples which a Jew can ill-afford to gloss over. All the Jewish prophets will have to be considered subject to epilepsy or raving lunatics if the sublime piece of logic be employed as is done by this erudite modern Jew.

One fails to understand why the parallel is drawn between Paul and Muhammad. If Paul was victim of epilepsy, does it follow that Muhammad was also subject to it? Two thieves were hung on the cross with Jesus, does it mean that Jesus also was a thief? This reviewer does not find any difficulty even in accepting as true Paul's vision which only called upon him to accept Jesus as a true prophet of God and the Messiah. The vision had nothing to do with what Paul did later.

S. M. R. B.

On Christian Thinking

THE HISTORIC CHURCH AND MODERN PACIFISM. By Umphrey Lee. Abingdon-Cokesbury Press. New York — Nashville, Tenn. pp. 249. \$2.00.

CHRISTIANITY AND THE CONTEMPORARY SCENE. Edited by Randolph Grump Miller and Henry H. Shires. Morehouse-Gorham Co., New York. PP. 231. \$3.00.

Dr. Umphrey Lee's book is a brief historical sketch of the Christian attitude toward war, starting with the new Testament and coming down to the present time. The first chapter is perhaps the most significant part of the book in which the author explodes the fallacy of the assumption of those Christians who believe that in refusing to participate in war they follow in the footsteps of Jesus — "an assumption at once untrue and unhistorical" (P 17). He thoroughly examines and ably refutes the arguments advanced to prove the pacifism of Jesus, arriving at his conclusion that there is no definite ethic in the New Testament on the political problems. "There is in the Gospels no ethical system, no moral code. The assumption that there can be found in the teachings of Jesus an ethical program which can be adopted by men and nations . . . is utterly without warrant." (PP 37-38) Dr. Lee rightly maintains that Jesus did not leave any definite instructions or pronouncement on the political question as on other problems.

This book is an enlightening discussion on the question of the Christian

*We shall be glad to supply with complete information to those interested in the subject. (Ed. M.S.)

attitude toward war and meant for the layman, though it will be of help to the scholar as it contains references to the sources and to relevant literature.

"CHRISTIANITY AND THE CONTEMPORARY SCENE" will be of immense value to all those who wish to discover what the Christian leaders of America are thinking today. This volume is a collection of fifteen essays contributed by thirteen well known Christian thinkers of the Pacific Coast. The purpose of the book is to study Christianity and evaluate its work in the light of current events. The distinct value of the volume lies in the fact that it covers a wide range of topics of contemporary interest such as, *Some Trends in American Theology*, Randolph Crump Miller; *Recent Contributions of Continental Church History*, George Morrel; *The Jesus of History Today*, Pierson Parker; *An Inquiry into the Origin of Religion*, Henry H. Shires; *Modern American Christianity in the Light of History*, Henry H. Shires; *A Christian Analysis of Western Political Philosophy*, Everett Bossard; *The Social Task of the Church*, Ethel M. Springer, and is written by the specialists in their respective fields. There are copious references and everyone of the essays is followed by a bibliography.

I wish to call attention of the readers to the ninth essay, "The Hardest Problem for Christian Ethics" by John C. Bennett, for the simple reason that it deals with the same subject as Dr. Lee's book which we have briefly reviewed above. Both the authors throw light on the same question and arrive at the same conclusion. The difference is that Dr. Lee's treatment is chronological whereas Bennett approaches his subject from an ethical standpoint. He sets forth this view: "The Sermon on the Mount presents an ethic which does not take account of the problems of the political order" (P. 123). Addressing the advocates of pacifism who expound the Christian ethic that war can always be avoided, he says:

"My chief purpose is to deal with the question: how can the Christian ethic be relevant to such a choice? If we were really honest, would we not have to admit that it belongs to an entirely different world of war and political struggles? Would we not yield to those who advise us to declare a moratorium on Christianity?" (P 123)

I. H.

The Indian Question

SUBJECT INDIA. By H. N. Brailsford. 274 pp. New York: The John Day Company. \$2.50

REPORT ON INDIA. By T. A. Raman. 231 pp. New York: Oxford University Press. \$2.50.

Brailsford's "Subject India" and Raman's "Report on India" are two timely and valuable books which make splendid companion pieces, complementing and contrasting each other at many points. It is highly interesting to note that Brailsford, an Englishman, pleads the cause of India's freedom with extraordinary persuasiveness whereas Raman, an Indian, treats the English with profound understanding. Both are carefully worked out, detailed objective studies.

The most significant chapter of Brailsford's book is "Why India is Poor". The author gives a graphic description of India's abject poverty and after enumerating many causes, such as the defect of Indian social structure, the money-lender evil, British policy of exploiting India's raw material, the deliberate destruction of India's handicraft industry by the East India Company, dumping British manufactured commodities on Indian markets which has not yet been abandoned, excessive concentration on agriculture and extraordinary inefficiency of production in India, he summarizes: "Of all the reasons why India is poor today, the commercial policy followed by Great Britain, as its owner and ruler, throughout the last century and during the first twenty years of the present century is beyond question the chief. . . . In this peninsula, under our rule, the value of human life sank to the lowest imaginable level." (P 167)

Brailsford places the chief responsibility for the failure of Cripps mission on London. He absolves the Congress Party and after discussing fully the various causes of its failures, asks the pointed question, "Had there ever been an offer of independence to India?"

According to Brailsford, in spite of Winston Churchill the British Empire is being liquidated. "Our day in India is over". The author is strongly in favor of American intervention and offers a ten-point program for breaking the present deadlock and for the solution of the Indian problem, resulting in the orderly transfer of authority.

Brailsford is woefully disappointing in the treatment of the communal problem to which he does not devote sufficient space and which will undoubtedly loom large in the future. He wrongly regards the Moslem as a class of landlords.

The merit of T. A. Raman's book consists in the fact that it contains an abundance of facts and information which need to be known for the proper understanding of the complex Indian problem. The author wisely dwells upon four thousand years of India's history and culture and draws a detailed picture of her economic, agricultural and industrial background. He gives an excellent account of the great progress India has made during her newly arrived machine age, under the impact of war and makes the startling revelation that one-fourth of the personnel of the British Merchant Marine are Indians and that she is the seventh industrial power of the world; with enormous mineral resources at her disposal, she should have a great future.

The Chapter Parties, Policies and Prospects briefly sets forth the principal political parties representing the various shades of political opinion in India. Mr. Raman makes the point that at present only 15 percent of the total population has any understanding of national policies.

The author holds the Congress Party wholly responsible for the failure of Cripps proposals. His estimate of Ghandi is of great interest.

In the final chapter the author vividly describes India's mighty but little known contributions to the present war, concluding that "in the post-war world India will undeniably take her rightful place in the comity of nations."

Rightly or wrongly, by many, Mr. Brailsford's book will be regarded as anti-British whereas that of Mr. Raman as pro-British. Be that as it may, those who are interested in the Indian question must read both the books side by side as they represent two different viewpoints and are richly informative.

I. H.

(Continued from page 19)

But let's do away with such technicalities and overrule the motion. This time we are going to hold the archcriminals responsible for murder and fraud and perjury, just as if they were common citizens.

What is the worst thing we can try Mussolini for? For bringing Fascism into the world, and its gangster methods of government?

Let's think this thing through. If this is the charge, his lawyer might call Winston Churchill as a witness for the defense.

"Mr. Churchill," the lawyer might ask, "what was it you said of Mussolini when you went to Rome in 1927 as chancellor of the exchequer — four years after the march on Rome and two years after the murder of Matteotti?"

And Churchill would have to answer that he said:

"Anyone could see that he thought of nothing but the lasting good, as he understood it, of the Italian people and that no lesser interest was of the slightest consequence to him. If I had been an Italian I am sure that I would have been wholeheartedly with you from the start to finish in your triumphant struggle against the bestial appetites of Leninism. I will, however, say a word on an international aspect of Fascism. Externally your movement has rendered a service to the whole world."

All right, let's try again. We'll charge Mussolini with his criminal aggressions in Ethiopia and Spain, the real beginning of the European war.

But here's Benito's lawyer again. He might prove that the British government condoned the rape of Ethiopia, and assisted the murder of Spain. He might even summon the ghost of Neville Chamberlain to repeat the toast he gave when he went to Rome as prime minister in 1939 — just before the fall of Madrid.

"I raise my glass to His Majesty, the King of Italy, Emperor of Ethiopia, and to the continued welfare and prosperity of the peoples over whom he rules."

When did Mussolini become a criminal? At Munich?

No, for Chamberlain said: "I think that Europe and the world has reason to be grateful to the head of the Italian government for his work in contributing to a peaceful solution."

When Hitler invaded Poland, Norway and France? No, for then Churchill was calling Il Duce a great man.

What shall we try him for? Turning against his British friends? Disappointing his admirers in America?

Maybe we should let Haile Selassie hold the trial.

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